

Ars Pun-ica, five Flos Linguarum :

The ART of ¹⁰⁸⁰
PUNNING;
OR, THE
Flower of Languages ;

In Seventy-Nine RULES :

FOR THE

Farther Improvement of CONVERSA-
TION and Help of MEMORY.

By the Labour and Industry of TOM PUN-SIBI.
(i. e.) JONATHAN SWIFT, D.D.

*Ex ambiguo dicta, vel argutissima putantur, sed non
semper in joco, saepe etiam in gravitate versantur—
Ingeniosi enim videtur, vim verbi, in aliud atq; ce-
teri accipiant, posse ducere. Cicero. de Or. lib. 2.
p. 117. Fol.*

The SECOND EDITION.

Printed at Dublin in the Year 1719. Reprinted
at London for J. Roberts in Warwick-Lane.
(Price One Shilling.)

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To the Right Honourable

Sir *John Scrub*, Bart.
and Merchant.

This DEDICATION is humbly presented by the Author.



OUR Honour's Character is too well known in the World to stand in need of a *Dedication*; but I can tell you, that my Fortune is not so well settled but I stand in need of a *Patron*. And therefore since I am to write a *Dedication*, I must, for Decency, proceed in the usual Method.

First, I then proclaim to the World your High and Illustrious Birth: That you are, by the Father's Side, descended from the most ancient and celebrated Family of *Rome the Casca's*; by the

Dedication.

Mother's, from Earl *Piercy* : Some indeed have been so malicious as to say, Your Grandmother *Kill'd-ber-kin*, But I think if the Authors of the Report were found out, they ought to be *Hamper'd*. I will allow that the World exclaims deservedly against your Mother, because she is *no Friend to the Bottle* ; otherwise they would deserve a *Firkin*, as having no *Grounds* for what they say. However, I do not think it can sully your *Fine* and *Bright* Reputation. For the *Credit* you gain'd at the Battle of *Hogshed*, against the Duke of *Burgundy*, who felt no *Sham-pain*, when you *forced* him to sink beneath your Power, and gave his whole Army a *Brush*, may in Time turn to your *Account* ; for, to my Knowledge, it put his *Highness* much upon the *Fret*. 'This indeed was no less *Racking* to the King his Master, who found himself *Gross-lee* mistaken in catching a *Tartar*. For the whole World allowed, that you brought him a *Peg* lower, by giving him

Dedication.

him the *Parting* Blow, and making all his *Rogues in Buckram* to Run. Not to mention your great *A-Gillity*, though you are past your *Prim-age*; and may you never *Lack-age*, with a *Sparkling* Wit, and *Brisk* Imagination. May your Honour also *wear* long, beyond the common *Scant-ling* of Human Life, and constantly proceed in your Musical Diversions of *Pipe* and *Sack-but*, Hunting with *Tarriers*, &c. and may your good Humour in saying, *I am-phor-a Bottle*, never be lost, to the Joy of all them that drink your *Wine* for nothing, and especially of,

Your most humble Servant,

TOM PUN--SIBI.

From



From my much Honour'd Friend at

HELDELVILLE.

HAIL to the *Sage*, who from his *Native Store*
Produc'd a Science, never known before,
Science of Words, once *Jargon* of the Schools,
The Plague of *wise Men*, and the *Boast* of *Fools*,
Made easy now and useful in your *Rules*.
Where *Wit* and *Humour* equally combine,
Our Mirth at once to raise, and to refine,
'Till now not half the *Worth* of *Sounds* we knew,
Their *virtual Value* was reserv'd for you.
To trace their *various Mazes*, and set forth
Their *hidden Force*, and multiply their *Worth*;
For if t'express one Sense our Words we chuse,
A *double Meaning* is of *double Use*.

Hail, sacred *ART*! by what mysterious Name
Shall I adore thee, *various*, and the *same*?
The Muses *Proteus*, skill'd with grateful Change,
Thro' all the pleasing Forms of *Wit* to range
In quick *Succession*, yet retain thro' all
Some faint *Resemblance* of th' *Original*.

Hail fairest Off-spring of *prodigious Birth*!
At once the *Parent* and the *Child* of *Mirth*.
With *Chloe's* Charms thy airy Form can vie,
And with thy *Smiles*, as many *Thousands* die;
The *pleasing Pain* thro' all their *Vitals* thrills,
With *subtil Force*, and *tickles* as it kills.
Thee too, like her, the *dying Swains* pursue,
As *Gay*, as *Careless*, as *Inconstant* too;
To raise yet more thy *Merit* and thy *Fame*,
The *Cyprian Goddess* glories in thy *Name*,
Pleas'd to be thought the *Laughter-loving Dame*.
Nor less thy *Praise*, nor less thy *Power* to wound,
Thou lovely, *fleeting*, *Image* of a *Sound*.



The Original of *Punning*, from *Plato's Symposiacks*.

By the AUTHOR.

ONCE on a Time in *merry Mood*,
Jove made a PUN of *Flesh* and *Blood*;
A double two Fac'd living Creature,
Androgynos, of two fold Nature,
For *Back* to *Back* with single Skin
He bound the *Male* and *Female* in;
So much alike, so near the same,
They stuck as closely as their Name.
Whatever Words the *Male* exprest,
The *Female* turn'd them to a *Jest*;
Whatever Words the *Female* spoke,
The *Male* converted to a *Joke*:
So in this Form of *Man* and *Wife*,
They led a merry PUNNING Life.

The *Gods* from *Heav'n* descend to *Earth*,
Drawn down by their *alluring Mirth*;
So well they seem'd to like the Sport,
Jove cou'd not get them back to Court.
Th' *Infernal Gods* ascend as well,
Drawn up by *Magick PUNS* from *Hell*.
Judges and *Furies* quit their *Post*,
And not a *Soul* to mind a *Ghost*.

Hey

Hey Day, says *Jove*; says *Pluto* too,
I think the *Devil's* here to do;
Here's *Hell* broke loose, and *Heaven's* quite empty,
We scarce have left one *God* in Twenty.
Pray, what has set them all a Running?|
Dear Brother, nothing else but PUNNING.
Behold that double Creature yonder
Delights them with a *double Entendre*.
Ods-fish, says *Pluto*, where's your Thunder,
Let drive and split this Thing asunder.
That's right, quoth *Jove*; with that he threw
A Bolt, and split it into Two;
And when the Thing was split in Twain,
Why then it PUNN'D as much again.
'Tis thus the *Diamonds* we refine,
The more we Cut the more they shine:
And ever since, your *Men of Wit*,
Until they're Cut, can't PUN a bit.
So take a *Starling* when 'tis Young,
And down the middle slit the Tongue,
With Groat or Sixpence, 'tis no matter,
You'll find the Bird will doubly chatter.
Upon the whole, dear *Pluto* you know,
'Tis well I did not split my *Juno*!
For had I done't when e'er she'd scold me,
She'd make the *Heavens* too hot to hold me.

The *Gods* upon this Application,
Return'd each to his Habitation,
Extreamly pleas'd with this new Joke,
The best they swore he ever spoke.

Upon



Upon the AUTHOR.

By the same Hand.

HAD I ten Thousand *Mouths* and *Tongues*,
Had I ten Thousand Pair of *Lungs*,
Ten Thousand *Sculls* with *Brains* to think,
Ten Thousand *Standishes* of *Ink*,
Ten Thousand *Hands* and *Pens* to write
Thy Praise, I'd study *Day and Night*.

Oh may thy *W O R K* for ever live!
(Dear *T O M*, a friendly Zeal forgive,)

May no vile Miscreant sawcy Cook
Presume to tear thy *learned Book*,

To *Singe his Fowl* for nicer Guest,
Or *pin it on the Turkey's Breast*.

Keep it from *Pasty bak'd*, or *Flying*
From *Broyling Stake*, or *Fritters Flying*,

From *lighting Pipe* or *making Snuff*,
Or *Casing up a feather Muff*.

From all the several Ways the Grocer,
(Who to the learned World's a Foe, Sir,)

Has found in *Twisting*, *Folding*, *Packing*,
His *Brains* and ours at once a *Racking*.

And may it never curl the *Head*,
Of either living *Block* or *Dead*.

Thus when all Dangers they have past,
Your *Leaves*, like *Leaves of Bräfs*, shall last.

No *Blast* shall from a *Critick's Breath*,
By vile *Infection* cause their *Death*,

'Till they in *Flames* at last expire,
And help to set the World on Fire.



A Paragraph of the first Preface that was omitted, which the Reader (according to his Judgment or Discretion) may insert where he pleases.

THERE is a remarkable Passage in *Petronius Arbiter*, which plainly proves, by a *Royal Example*, that PUNNING was a necessary Ingredient to make an Entertainment agreeable. The Words are these ; “ *Ingerebat nihilominus Trimalchio lentissima voce, CARPE. Ego suspicatus ad aliquam urbanitatem, toties iteratam vocem pertinere, non erubui eum qui supra me accumbebat hoc ipsum interrogare. At ille qui sæpius ejusmodi ludos spectaverat, vides, inquit, illum qui obsonium carpit, CARPUS vocatur. Itaq; quotiescunque dicit CARPE, eodem verbo & vocat & imperat.*” And it is farther remarkable, that every Day of his Life he made the same PUN at Dinner and Supper.



A
SPECIMEN.
A SPICE I mean.

THE
PREFACE.

*Hac nos, ab imis Pun-icorum annalibus
Prolata, longo tempore edidimus tibi.* Felt.

I've rak'd the Ashes of the Dead, to show
PUNS were in Vogue five thousand Years ago.

THE great and singular Advan-
tages of PUNNING, and the
Lustre it gives to Conversati-
on, are commonly so little known
in the World, that scarce one Man of
Learn-

Learning in fifty, to their Shame be it spoken, appears to have the least Tincture of it in his Discourse. This I can impute to nothing, but that it hath not been reduc'd to a Science; and indeed Cicero seem'd long ago to wish for it, as we may gather from his second Book de Oratore, p. 115. where he has this remarkable Passage, *Sua-vis autem est & vehementer sæpe utilis jocus & facetiæ cum ambiguitate* — in quibus tu longe aliis mea sententia, Cæsar, excellis, quo magis mihi etiam testis esse potes, aut nullam esse artem falsis, aut si qua est, eam nos tu potissimum docebis. “PUNNING is extreamly
 “delightful, and oftentimes very profita-
 “ble, in which, as far as I can judge,
 “Cæsar, you excel all Mankind; for
 “which Reason you may inform me, whe-
 “ther there be any Art of PUNNING, or
 “if there be, above all Things, I beseech
 “you, to instruct me in it.” So much was this great Man affected with the Art, and such a noble Idea did he conceive of it, that he gave Cæsar the Preference to all Mankind, only on Account of that Accomplishment.

Let Criticks say what they will, I will venture to affirm, That PUNNING, of all Arts and Sciences, is the most extraordinary, for all others are circumscribed by
 certain

certain Bounds, *but this alone is found to have no Limits, because to excel therein requires a most extensive Knowledge of all Things. A Punner must be a Man of the greatest Natural Abilities, and of the best Accomplishments: His Wit must be Poignant and Fruitful, his Understanding Clear and Distinct, his Imagination Delicate and Chearful, he must have an extraordinary Elevation of Soul, far above all Mean and Low Conceptions, and these must be sustain'd with a Vivacity fit to express his Ideas, with that Grace and Beauty, that Strength and Sweetness, which become Sentiments so truly Noble and Sublime.*

And now, lest I should be suspected of imposing upon my Reader, I must intreat him to consider how high Plato has carry'd his Sentiments of this Art, (and Plato is allow'd by all Men to have seen farther into Heaven, than any Heathen, either before or since) does not he say positively in his Cratylus, Jocos & Dii amant — The Gods themselves love PUNNING. Which I am apt to believe from Homer's ἀσβεστον γέλωσ, unextinguish'd Laughter; because there is no other Motive could cause such continu'd Merriment among the Gods.

As

As to the Antiquity of this Art, Buxtorf proves it to be very early among the Chaldæans, which any one may see at large, who will read what he says upon the Word פִּיִּן PUN, Vocula est Chaldæis familiarissima, &c. It is a Word that is most frequently in Use among the Chaldeans, who were first instructed in the Methods of PUNNING by their Magi, and gain'd such Reputation, that Ptolomæus Philo-pun-neus sent for six of those learned Priests, to propagate their Doctrine of PUNS in six of his principal Cities, which they did with such Success, that his Majesty order'd by publick Edict, to have a full Collection of all the PUNS made within his Dominions for three Years past; and this Collection fill'd one large Apartment of his Library, having this following remarkable Inscription over the Door, ἱατρειὸν ψυχῆς, The Shop of the Soul's Physick. Vide Joseph. Ben-gor. Chronic. in Edit. Georg. Homedi-dæ. Seriem Godoliæ Tradit. Hebraic. Corpus Paradoxeon Titulo Megill. c. i. §. 8. Chronic. Samarit. Abulphetachi. Megillat. Taanit.

Some Authors, but upon what Grounds is uncertain, will have PAN, who in the Æolick Dialect is call'd PUN, to be the Author

P R E F A C E.

v

Author of PUNS, because they say, PAN being the God of universal Nature, and PUNNING free of all Languages, it is highly probable, that it owes its first Origin, as well as Name, to this God: Others again attribute it to Janus, and for this Reason — Janus had two Faces; and of Consequence they conjectur'd every Word he spoke had a double Meaning. But, however, I give little Credit to these Opinions, which I am apt to believe were broach'd in the Dark and Fabulous Ages of the World; for I doubt, before the first Olympiad, there can be no great Dependance upon Prophane History.

I am much more inclin'd to give Credit to Buxtorf; nor is it improbable that Pythagoras, who spent twenty eight Years at Egypt in his Studies, brought this Art, together with some Arcana's of Philosophy, into Greece; the Reason for which might be, That Philosophy and PUNNING were a mutual Assistance to each other: For, says he, PUNS are like so many Torch-Lights in the Head, that give the Soul a very distinct View of those Images, which she before seem'd to groap after, as if she had been imprison'd in a Dungeon. From whence he look'd upon PUNS to be so Sacred, and had such a Regard to them,
that

that he left a Precept to his Disciples, forbidding them to eat Beans, because they were call'd in Greek πύρροι. Let not, says he, one Grain of the Seed of Beans be lost, but preserve and scatter them over all Greece, that both our Gardens and our Fields may flourish with a Vegetable, which, on account of its Name, not only brings an Honour to our Country, but as it disperses its Effluvia in the Air, it may also by a secret Impulse prepare the Soul for PUNNING, which I esteem the first and great Felicity of Life.

This Art being so very well recommended by so Great a Man, it was not long before it spread through all Greece, and at last was look'd upon to be such a necessary Accomplishment, that no Person was admitted to a Feast, who was not first examin'd, and if he were found ignorant of PUNNING, he was dismiss'd with, ἔκας ἔσω βίβηλας, Hence ye Profane.

If any one doubts the Truth of what I say, let him consult the Apophthegms of Plutarch, who, after he had pass'd several Encomiums upon this Art, gives some Account of Persons eminent in it. Among which (to shorten my Preface) I chuse one of the most illustrious Examples, and will enter-

entertain the courteous Reader with the following Story :

King Philip had his Collar-Bone broken in a Battel, and his Physician expecting Money of him every Visit, the King reprov'd him with a PUN, saying, *He had the Key in his own Hands : For the Word κλεις, in the Original, signifies both a Key and a Collar-Bone. Vide Plut. Apoph. p. 177.*

We have also several Puns recorded in Diogenes Laertius's Lives of the Philosophers, and those made by the wisest and gravest Men among them, even by Diogenes the Cynick, who, although pretending to withstand the irresistible Charms of PUNNING, was curst with the Name of an Abhorrer. Yet in spite of all his Ill-nature and Affectation (for he was a Tub-preacher) he made so excellent a PUN, that Scaliger said, He wou'd rather have been Author of it than King of Navar. The Story is as follows.

Didymus (not Didymus the Commentator upon Homer, but a famous Rake among the Ladies at Athens) having taken in hand to cure a Virgin's Eye that was sore, had this Caution given him by Diogenes, Take Care
C you

you do not corrupt your Pupil. *The Word*
~~word~~ *signifying both the Pupil of the Eye and*
a Virgin. Vid. Laert.

*It would be endless to produce all the Authorities that might be gather'd from Diodorus Siculus, Herodotus, Proconosius, Bergæus, Dionysius Halicarnensis, Lycophron, Pindar, Apollonius, Menander, Aristophanes, Cointhus Cous, Nonnus, Demosthenes, Euripides, Thucydides, Plato, Aristotle, &c. From every one of which I should have produc'd some Quotations, were it not that we are so unfortunate in this * Kingdom, not to have Greek Types sufficient for such an Undertaking: For want of which I have been put to the necessity in the Word Kora, of writing an Alpha for an Eta.*

However, I believe it will not be amiss to bring some few Testimonies, to shew in what great Esteem the Art of PUNNING was among the most refin'd Wits at Rome, and that in the most polite Ages, as will appear from the following Quotations.

Quintil.

* Ireland.

Quintil. Institut. Orator. lib. 6. p. 265.
Urbanitas est Virtus quædam, in breve dictum, verum sensu duplici, coacta, & apta ad delectandos homines, &c.

Thus Translated,

PUNNING is a Vertue, compriz'd in a short Expression, with a double Meaning, and fitted to delight the *Ladies*.

Ex Lucretio.

Quo magis æternum da dictis, Diva, leporem.
 Luc.
 Goddess, eternal P U N S, on me bestow.

Et alibi.

*Omnia enim lepidi magis admirantur, amantq;
 Germanis quæ sub verbis latitantia cernunt;
 Verbaq; constituunt simili fucata sonore,
 Nec simili sensu, sed quæ mentita placerent.*

All Men of Mirth and Sense admire and
 (love
 Those Words which like *Twin-brothers*
 (doubtful prove;
 When the same *Sounds* a diff'rent *Sense*
 (disguise,
 In being *deceiv'd* the greatest Pleasure lies.

x P R E F A C E.

Ex Claudiano.

*Vocibus alternant sensus, fraudisq; jocosa,
Vim duplicem rident, lacrymosaq; gaudia mis-*
(cent.

From Word to Word th' *ambiguous Sense*
(is play'd,
Laughing succeeds and joyful *Tears* are
(shed.

Ex Martiale.

*Sit mihi, Cinna, comes, salibus dictisq; facetus,
Qui sapit ambiguos fundere ab ore sonos.*

Cinna, give me the Man when all is done,
That wisely knows to crack a Jest and
(PUN.

Ex Petronio.

*Dicta, sales, risus, urbana crepundia vocum,
Ingenii facilis quæ documenta dabunt.*

Jokes, Repartees, and Laugh, and PUN
(polite,
Are the true Test to prove a Man is right.

Ex Lucano.

*Illi est imperium risus, qui fraude leporis
Ambigua fallens, humeros quatit usq; solutis
Nexibus, ac tremuli trepidant curvamina dorsi,
Et jecur, et cordis fibras, & pandit anhelas
Pulmonis latebras—*

He's

He's King of Mirth that slyly cheats our
 (Sense
 With PUN ambiguous, pleasing in Suspense;
 The Shoulders lax become, the bending
 (Back
 Upheav'd with Laughter, makes our Ribs
 (to crack,
 Ev'n to the Liver he can Joys impart,
 And play upon the Fibres of the Heart;
 Open the Chambers of the Longues, * and
 (there
 Give longer Life in Laughing, than in Air.

But to come nearer Home, and our own Times, we know that France, in the late Reign, was the Seat of Learning and Policy; and what made it so, but the great Encouragement the King gave PUNNERS above any other Men: For it is too notorious, to quote any Author for it, that Lewis le Grand gave a hundred Pistoles for one single Pun-Motto, made upon an Abbot, who dy'd in a Field, having a Lilly growing out of his A——

Habe mortem præ oculis.

Abbè mort en prez au culiz.

Nor was his Bounty less to Monsieur de Ferry de Lageltre the Painter, though the PUN and the Picture turn'd against himself,

* Potius, Lungs, as a Dutch Commentator would observe.

Self, who drew his Majesty shooting, and at some Distance from him another Man aiming at the same Fowl, who was withheld by a third Person, pointing at the King, with these Words from his Mouth;

Ne voyez vous le Roy tirant.

Having now, from the best Authorities, plainly prov'd the Antiquity and Excellence of the Art of PUNNING, nothing remains but to give some general Directions as to the Manner how this Science is to be taught.

I. Let the Husband teach his Wife to read it.

II. Let her be appointed to teach her Children.

III. Let the Head Servant of the Family instruct all the rest, and that every Morning before the Master and Mistress are up.

IV. The Masters and Misses are to repeat a *Rule* every Day, with the Examples, and every Visiting Day be brought up to shew the Company what fine Memories they have.

V. They must go ten Times through the Book before they be allowed to aim at a *PUN*.

VI. They must every Day of their Lives repeat *six synonymous Words*, or Words like in Sound, before they be allow'd to sit down to Dinner. Such as

<i>Affent,</i>	<i>Ascent.</i>	<i>Alter,</i>	<i>Altar.</i>
<i>A Laffs,</i>	<i>Alafs.</i>	<i>A Peer,</i>	<i>Appear.</i>
<i>Bark,</i>	<i>Barque.</i>	<i>Barbery,</i>	<i>Barberrie.</i>

They are all to be found in Metre, most laboriously compiled by the learned Author of the English School-Master, Printed Anno 1641. London Edit. p. 52.

VII. If any eldest Son has not a *Capacity* to attain to this *Science*, let him be Disinherited as *Non-Compos*, and the Estate given to the next hopeful Child:

——— *Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.*
Hor.

If any Man can better *Rules* impart,
I'll give him leave to do't with all my
(Heart.

T H E



THE
ART of PUNNING;
OR,
The Flower of Languages,
In Seventy Nine RULES, &c.



The *Logical* Definition of PUNNING.



UNNATA dicuntur, id ipsum
quod sunt, aliorum esse dicun-
tur, aut alio quovis modo ad
aliud referuntur

PUNS in their very Nature and Con-
stitution have a Relation to something
D else

else, or if they have not, *any other Reason why*, will serve as well.

The *Physical* Definition of PUNNING,
according to Cardan.

PUNNING is an *Art of harmonious Jingling upon Words, which passing in at the Ears, and falling upon the Diaphragma, excites a titillary Motion in those Parts, and this being convey'd by the Animal Spirits into the Muscles of the Face, raises the Cockles of the Heart.*

The *Moral* Definition of PUNNING.

PUNNING is a *Virtue that most effectually promotes the End of Good Fellowship, which is Laughing.*

N. B. I design to make the most celebrated *Punners* in these Kingdoms Examples to the following Rules :

Rule 1. *The Capital Rule* : He that *Puns*, must have a Head for it ; *that is,*

He must be a Man of Letters, of a sprightly and fine Imagination, whatever Men may think of his Judgment ; like Dr. ———, who said, when a Lady threw down his *Cremona Fiddle* with a Frisk of her *Mantau*,

Mantua

P U N N I N G. 3

Mantua va misera nimium vicina Cremona!

Or, if you would have a more obvious Reason, St. Dennis never made a *PUN* after his Head was cut off. *Vid. Popish Leg. Tom. 78, p. 15000.*

Rule 2. The Rule of Forehead: He must have good Assurance, like my Lord — who *Puns* in all Companies.

R. 3. The Brazen Rule: He must have better Assurance, like Brigadier — who said, *That as he was passing through the Street, he made up to a Country Fellow who had a Hare swinging on a Stick over his Shoulder, and giving it a Shake, ask'd him, Whether it was his own Hair or a Periwig? Whereas it is a notorious Oxford Jest.*

R. 4. The Rule of Impudence: He must have the best Assurance, like Doctor — who although I had in three fair Combats worsted him, yet he had the Impudence to challenge me a fourth Time.

R. 5. Any Person may PUN another Man's PUNS about half an Hour after he has made them, as Dr. — and Mr. — frequently do.

I remember one Day I was in Company with them, and upon Major — saying, *That he would leave me the Gout for a Legacy,* I made Answer, and told the Company, I should be sorry to have

D-2

Such

Such a Leg as He. They both snapp'd it up in their Turns, and had as much Applause for the P U N as I had.

R. 6. *The Rule of Pun upon Pun.* All P U N S made upon the Word P U N, are to be esteem'd as so much Old Gold.
Ex. Gr.

Suppose two famous P U N S T E R S should contend for the Superiority, and a Man should wittily say, This is a *Carthaginian War*.

Quest. *How, Sir?*

Ans. Why, Sir, it is a *Pun-ick War*.

R. 7. The Socratick Rule is to instruct others by Way of *Question and Answer*.

Quest. *Who was the first Drawer?*

Ans. Potifer.

Q. *Which is the Seat of the Spleen?*

A. The Hipps.

Q. *Who were the first Bakers?*

A. The Cruftumenians. (*Masters of the Rolls, quoth Capt. Wolseley.*)

Q. *Where did the first Hermaphrodites come from?*

A. Middlesex.

Q. *What Part of England has the most Dogs?*

A. Barkshire.

Q. *From whence came the first Tumblers?*

A. From Somerset.

Q. *Who*

P U N N I N G.

5

Q. Who were the first Mortgagers of Land?

A. The People of Cumberland.

Q. What Men in the World are the best Soldiers?

A. Your red-hair'd Men, because they always carry their Fire-locks upon their Shoulders.

Q. Why should a Man in Debt be call'd a Diver?

A. Because he is dipp'd over Head and Ears.

Q. Why are Ladies of late Tears well qualify'd for Hunting?

A. Because they come with a Hoop and a Hollow.

Q. Why are Presbyterians, Independants, Quakers, &c. said to be Vermin?

A. Because they are In-sects.

Q. Where were the first Breeches made?

A. At Thiatyira.

Q. Who were the first Gold-finders?

A. The Turditani.

Q. What Part of the World is best to feed Dogs in?

A. Lapland.

Q. What Prince in the World should have a Boar for his Arms?

A. The Duke of Tuscany.

Q. Where do the best Corn-cutters live?

A. At Leghorn.

Q. Why

Q. Why are Horses with Grease in their Heels the best Racers?

A. Because their Heels are given to Running.

Q. What is the Reason that Rats and Mice are so much afraid of Base Violins and Fiddles?

A. Because they are strung with Cat-gut.

Q. If a Lawyer is a Whig, and pretends to be a Tory, or vice versa, why should his Gown be stripp'd off?

A. Because he is guilty of Sham-party.

Q. How many Animals are concern'd in the Formation of the English Tongue?

A. According to Buck--anan, a great Number, (viz.) Cat--agorical, Dog--matical, Crow--nological, Flea--botomy, Fish--ogonomy, Squirril--ity, Rat--ification, Mouse--olaum, Pus--ilanimity, Hare--editary, Ass--tronomy, Jay--ography, Stag--yrite, Duck--tility.

Q. Where were the first Hams made?

A. They were made in the Temple of Jupiter Hammon, by the Hamadryades; one of them, (if we may depend upon Baker's Chronicles) was sent as a Present to a Gentleman in Ham--shire, of the Family of the Ham--iltons, who immediately sent it to Ham--ton--Court, where it was hung up by a String in the Hall, by Way of Rarity, whence we have the English Phrase Ham--strung.

Thus

*Thus did great Socrates improve the Mind,
By Questions, useful since, to all Mankind ;
For when the purblind Soul no farther saw,
Than Length of Nose, into dark Nature's Law,
His Method clear'd up all, enlarg'd the Sight,
And so he taught his Pupils with Day-Light.*

R. 8 *The Rule of Interruption.* Altho' the Company be engag'd in a Discourse of the most serious Consequence, it is and may be lawful to interrupt them with a PUN. *Ex. Gr.*

Suppose them poring over a Problem in the *Mathematicks*, you may, without Offence, ask them, *How go Squares with them ?* You may say too, *That being too Intent upon those Figures, they are become Cycloeid, i. e. Sickly Ey'd ;* for which they are a Pack of *Logarithms*, i. e. *Loger-heads.* Vide R. 34.

R. 9. *The Rule of Risibility.* A Man must be the first that laughs at his own PUN ; as *Martial* advises :

*Qui studet alterius risum captare lepore,
Imprimis rictum contrahat ipse suum.*

He

He that wou'd move another Man to
Laughter,
Must first begin, and t'other soon comes
after.

R. 10. *The Rule of Retaliation*, obliges
you, if a Man makes fifty *PUNS*, to re-
turn all, or the most of them, in the
same Kind. As for Instance : Sir *W*—
sent me a Catalogue of Mrs. *Prudence's*
Scholars, and desir'd my Advice, as to
the Management of them.

Miss—Chief, The Ringleader.

Miss—Advice, That spoils her Face
with Paint.

Miss—Rule, That does every Thing she
is forbid.

Miss—Application, Who has not done
one Letter in her Sampler.

Miss—Belief, Who cannot say the *Creed*
yet.

Miss—Call, A perfect *Billingsgate*.

Miss—Fortune, That lost her Grand-
mother's Needle.

Miss—Chance, That broke her Leg a
Romping.

Miss—Guide, That led the young Misses
into the Dirt.

Miss—

Miss—Lay'd, Who left her Porringer
of Flower and Milk where the Cat got
it.

Miss—Management, That let all her
Stockings run out at Heels for Want of
Darning.

For which I sent the following Masters.

Master—Stroke, To whip them.

Master—Workman, To dress them.

Master—Ship, To rig them.

Master—Lye, to excuse them.

Master—Wort, To purge them.

Master—Piece, To patch them.

Master—Key, To lock them up.

Master—Pock, To mortify them.

*If these can't keep your Ladies quiet,
Pull down their Courage with low Diet.
Perhaps, dear Sir, you'll think it cruel,
To feed 'em on plain Water-Gruel ;
But take my Word, the best of Breeding,
As it is plain, requires plain Feeding.*

Vide Roscom.

R. II. *The Rule of Repetition* : You
must never let a PUN be lost, but repeat
and comment upon it, till every one in
the Company both hears and understands
it. *Ex. Gr.*

E

Sir,

Sir, I have good *Wine* to give you ; excellent *Pontack*, which I got 'pon *Tick* ; but, Sir, we must have a little *Pun-talk* over it ; you take me, Sir, you, and you, and you too, Madam — There is *Pun-Talk* upon *Pontack*, and 'pon-*Tick* too, *Hay*.

R. 12. *The Elementary Rule*. Keep to your *Elements*, whether you have *Fish*, *Fowl*, or *Flesh* for Dinner : As for Instance,

Is not this *Fish* which Mr. *Pool* sent me *extream* sweet ? I think it is *main* good, what Say you ? O my *Soal*, I never tasted better, and I think it ought to take *Place* of any that *Swims* ? though you may *Carp* at me for saying so, I can assure you that both Dr. *Sprat* and Dr. *Whalley* are of my Mind.

This is an excellent *Fowl*, and a fit Dish for *High-Fliers* ; pray, Sir, what is your O-pinion of this *Wing* ? As for the *Leg*, the Cook ought to be *Clapper-claw'd* for not roasting it enough. But, now I think on't, why should this be call'd the *Bird of Bacchus* ?

A. *Because it was dress'd by your drunken Cook*. Not at all. You mistake the Matter.

Matter. Pray is it not a *Grape-lover* ? i. e. *Grey Plover*.

Are you for any of this *Mutton*, Sir ? If not, I can tell you, that you ought to be *Lambasted*; for you must know that I have the best in the Country. My *Sheep* bear away the *Bell*, and I can assure you that, all *Weathers*, I can treat my Friends with as good *Mutton* as this : He that cannot make a Meal of it, ought to have it *Ram-med* down his Throat,

R. 13. *The Rule of Retrospection*. By this you may recal a Discourse that has been past two Hours, and introduce it thus ———

Sir, As you were saying two Hours ago ——— You bought those Stockings in *Wales* ; I believe it, for they seem to be *Well-chose*, i. e. *Welch-Hose*.

Sir, You were saying, if I mistake not, an Hour or two ago, ——— *That Soldiers have the speediest Justice*. I agree with you in that ——— For they are never without *Red-Dress*.

R. 14. *The Rule of Transition*. Which will serve to introduce any Thing that

has the most remote Relation to the Subject you are upon. *Ex. Gr.*

If a Man *PUNS* upon a *Stable*, you may *PUN* upon a *Corn-Field*, a *Meadow*, a *Horse-Park*, a *Smith's* or *Sadler's-Shop*.
Ex. Gr.

One says, His Horses are gone to *Rack*: Then you answer, I wou'd turn *Oat* the *Rascal* that looks after them. *Hay*, Sir! don't you think I am right, I would *Strike* while the *Iron* is hot; and *Pummel* the *Dog* to some purpose.

R. 15. *The Rule of Alienation*. Which obliges you when People are disputing hotly upon a Subject, to pitch upon that Word which gives the greatest Disturbance, and to make a *PUN* upon it. This has not only occasion'd Peace in private Companies, but has put a Stop to hot Wranglings in *Parliaments* and *Convocations*, which otherwise would not so soon come to a *Resolution*. For, as *Horace* says, *Ridiculum acri*, &c. and very often it is found so.

Sir ————— once in *Parliament* brought in a *Bill* which wanted some *Amendment*; which being deny'd him by the *House*, he frequently repeated, That
he

he *Thirsted* to mend his *Bill* ; upon which a worthy Member got up, and said, Mr. *Speaker*, I humbly move, since that Member *Thirsts* so very much, that he may be allowed to mend his *Draught*. This put the House into such a good *Humour*, that his Petition was granted.

R. 16. *The Rule of Analogy*, is when two Persons PUN upon different Subjects, after the same Manner. As, says one, I went to my *Shoemaker's* to Day for a Pair of *Shoes*, which I bespoke a Month ago, and when *All* came to *All*, the Dog *Bristles* up to me with a thousand *Excuses*, that I thought there would never be an *End* of his Discourse : But upon my calling him a Rascal, he began to *Wax* warm, and had the Impudence to bid me *Vamp* off, for he had not Leisure now to talk to me, because he was going to Dinner, which vex'd me indeed to the very *Soal*, upon this I *Jumped* out of his Shop in a great Rage, and wish'd that the next Bit he eat might be his *Last*.

Says another, I went to a *Tanner's* that owed me some Money, and what do you think, but the *Pittiful Fellow* was *Fleshed* at it, infomuch that forsooth he could not *Hide* his Resentment, but told me, That it was enough to set a Man *Horn*
mad

mad to be *Dunned* so early in a Morning. And as for his Part, he would *Curry* Favour no longer with me, let me do my worst. Thus the unmannerly Cur *Barked* at me, &c.

R. 17. *The Sophisticated Rule*, is fixing upon a Man a Saying which he never spoke, and making a PUN upon it, as, *Ay, Sir, since you say he was born in Bark-Shire, I say he is a Son of a Bitch.*

R. 18. *The Rule of Train*, is a Method of introducing PUNS which we have study'd before. *Ex. Gr.*

By talking of *Truelock* the *Gun-Smith*, his very Name will provoke some Person in the Company to PUN. Then you proceed — *Sir, I smell Powder*, but you are plaguy Weak in your *Main-Spring* for PUNNING; I would advise you to get a better *Stock*, before you pretend to *Lett off*, though you may think your self *Prime* in this Art, you are much mistaken, for a very young Beginner may be a *Match* for you: *Ay, Sir, you may Cock* and look big, but *u-pan* my Word I take you to be no more than a *Flash*, and Mrs. *Skin-Flint* my Neighbour, shall PUN with you for a *Pistole*; if I do not lose my *Aim*, &c.

R. 19.

R. 19. *The Rule of Challenge.* As for Instance, when you have conn'd over in your Mind a Chain of PUNS, you surprize the best *PUNNER* in Company, after this Manner ——— Say, *Tan-Pit* if you dare.

R. 20. *The Sanguine Rule,* allows you to swear a Man out of his PUN, and prove your self the Author of it, as Dr. ——— served Captain ———, who was told how a *Slater* working at his House, fell through all the *Rafters*, from Top to Bottom, and that upon this Accident he said, *He lov'd to see a Man go cleverly through his Work.* That is mine by ——— said the Doctor.

R. 21. *The Rule of Concatenation,* is making a String of PUNS as fast as you can, that no Body else can put in a Word 'till you have exhausted the Subject. *Ex. Gr.*

There was one *John Appleby* a *Gardiner*, fell in Love with one *Mrs. Curran*, for her *Cherry Cheeks* and her *Lilly white Hand*, and soon after he got her consent to *Graft* upon her *Stock*; *Mr. Link* the Parson was sent for, who join'd the loving *Pair* together, *Mr. Rowintree* and *Mr. Holyoak*

Holyoak were Bride-men. The Company were, my Lady *Joan Keel*, who came a Mile a Foot to compliment them, and her Maid *Sally*, remarkable for her *Carrots*, that rid upon a *Chestnut*. There was *Dr. Burrage* too, a constant *Medlar* in other Peoples Affairs. He was lately *im-peach'd* for murdering *Don Quick-Set*. *Mrs. Lettice Skirret* and *Mrs. Rose-merry* were the Bride-Maids; the latter sung a Song to oblige the Company, which an arch Wag call'd a *Funeral Dirge*: But notwithstanding this, our Friend *John* began to thrive upon Matrimony like a *Twig in a Bush*. I forgot to tell you, that the Taylor had so much *Cabbage* out of the Wedding Suit, there was none at all for Supper.

R. 22. *The Rule of Inoculating*, is when a Person makes an excellent P U N, and you immediately fix another upon it, as *Dean*—— one Day said to a Gentleman, who had a very little *Bob Wig*, Sir, *The Dam of your Wig is a Whisker*; upon which I came in very *à propos*, and said, Sir, *That cannot be, for it is but an Ear-wig*.

R. 23. *The Rule of Desertion* allows you to bring a Man into a P U N, and leave him to work it out: As, suppose you
should

should hear a Man say the Word *Incomparable*—— Then you proceed, *In—com—Incom—Par—Par—rable rable*—— So let the other make his best of it.

R. 24. *The Salick Rule* is a Pretence to a Jumping of Wits : That is, when a Man has made a good P U N, the other swears with a P U N he was just coming out with it.

One Night I remember Mr. —— serv'd Dr. —— so. The former saying over a Bottle, *Will. I am for my Mistress here*; how so, says Tom? Why, I am for *Wine—if—red*. By this *Crooked * Stick*, said Tom, I was coming out with it.

R. 25. *The Etymological Rule* is when a Man hunts a P U N through every Letter and Syllable of a Word : As for Example, I am ask'd, *What is the best Word to spend an Evening with?* I answer'd, *Potatoes*.—— For there is *Po—Pot—Pota—Potat—Potatoe*, and the Reverse *Sotatop*.

R. 26. *The Rule of Mortification* is when a Man has got the Thanks and Laugh of a Company for a good P U N, an Enemy to the Art swears he read it in *Cambridge*
F *Fests.*

* Can—a—wry—— i. e. Canary.

Jests. This is such an Inversion of it, that I think I may be allow'd to make Examples of these Kind of People in Verse.

*Thus Puppies that adore the Dark,
Against bright Cynthia Howl and Bark;
Altho' the Regent of the Night,
Like us, is gay with borrow'd Light.*

R. 27. *The Professionary Rule*, is to frame a Story, and swear you were present at an Event where every Man talk'd in his own Calling. *Ex. Gr.*

Major — Swears he was present at the seizing of a *Pick-pocket* by a great *Rabble* in *Smithfield*; and that he heard a

Taylor say, *Send the Dog to Hell.*

The Cook, Let me at him, I'll *Baste* him.

The Joyner, 'Tis *Plain* the Dog was caught in the *Fact*, I *Saw* him.

The Blacksmith, He's a fine *Spark* indeed.

The Butcher, *Knock down* the *Shambling Curr.*

The Glazier, Make the *Light shine thro'* him.

The Bookseller, *Bind* him over.

The Saddler, *Pummel* him.

The Farmer, *Thrash* the Dog.

A Popish Priest going by, I'll make the Devil fly out of him.

R. 28. *The Brazen-head Rule*, is when a PUNSTER stands his Ground against a whole Company, tho' there is not one to side with him, to the utter Destruction of all Conversation but his own—— As for Instance—— Says one:—— I hate a PUN—— then he—— When a PUN is meant, is it a Punishment? Duce take your Quibbling—— A. Sir, I will not bate you an Ace; Cinque me if I do, and I'll make you Know that I am a Sice above you—— This Fellow cannot talk out of his Element—— To Divert you was all I meant.

29. R. *The Hypothetick Rule*, is when you suppose Things hardly consistent to be united for the sake of a PUN: As for Instance—— Suppose a Person in the Pillory had receiv'd a full Discharge of Eggs upon every Part of his Face but the Handle of it, Why would he make the longest Verses in the World?

Ans. *Versus Alexandrinos*, i. e. *All-eggs and Dry—Nose.*

R. 30. *The Rule of Naturalization*, is, that PUNNING is free of all Languages: As for the *Latin Romanos*, you may say

Roman Nose—— *Temeraria*, Tom where are you—— *Oxonia prospectus*, Pox on you, pray Speak to us. For the French, *Quelque chose*, you may say in English, Kick Shoes. When one says of a Thief, *I wish he was Transported*. A. He is already *Fur enough*.

Dr. —— made an excellent Advantage of this Rule one Night, when a certain peevish Gentleman in his Company had lost his *Spectacles*, he bid him *have a good Heart*, for if it continued Raining all Night, *he would find them in a Morning*. Pray how so? Why, Sir,

Noctē pluit tota redeunt Spectacula mane.

R. 31. *The Rule of Random*. When a Man speaks any Thing that comes uppermost, and some good *Pun-Finder* discovers what he never meant in it, then he is to say, *You have hit it!* As Major—— did, complaining that he staid at Home by reason of an *Issue in a Legg*, which was just Beginning to Run, was answer'd by Mr. —— *I wonder that you should be confin'd who have such Running Legs*—— The Major reply'd, *You have hit it, for I meant that.*

R. 32. *The Rule of Scandal.* Never to speak well of another *Punster*. *Ex. Gr.*

Who he! Lord, Sir, he has not Sense enough to play at Crambo.

He does not know the Meaning of *Synonymous Words*.

He never rose so High as a Conundrum, or a Carrywhitchit.

R. 33. *The Rule of Catch*, is when you hear a Man conning a PUN softly to himself, to whip it out of his Mouth, and pass it upon the Company for your own: As for Instance;

Mustard happen'd to be mention'd in Company where I was, and a Gentleman with his Eyes fix'd upon the Ceiling, was at *Mus—Mus, Sinapi—Snap Eye—Bite Nose—* one in Company over-hearing him, *Bit him and snapped it up*; and said, *Mustard is the stoutest Seed in the World, for it takes the Greatest Men by the Nose.*

R. 34. *The Golden Rule* allows you to change one Syllable for another; by this you may either Lop off, Insert, or Add to a Word. *Ex. Gr.*

For

For { Church, — Kirk.
 { Bangor, — Clangor,
 { Presbiter, — Has-biter, &c.

This Rule is of such Consequence, that a Man was once try'd for his Life by it. The Case was thus: A certain Man was brought before a Judge of Assize for Murder; his Lordship ask'd his Name, and being answer'd *Spillman*, the Judge said, *Take away Sp and his Name is Ill-man, put K to it and it is Kill-man, away with him Goaler, his very Name has hang'd him.* This 34th Rule on this Occasion became a Rule of Court, and was so well lik'd, That a Justice of Peace, who shall be Nameless, apply'd every Tittle of it to a Man brought to him upon the same Account, after this Manner, "Come, Sir, "I conjure you, as I am one of His Majesty's Justices of the Peace, to tell me "your Name." A. My Name, an't please you, is *Watson*. "O ho, Sir! *Watson!* "mighty well: *Take away Sp from it, and "it is Ill-man, and put K to it and it is "Kill-man; away with him Constable, his "very Name will Hang him.*

Let us now consider a new Case; as for Instance, *The Church of England as by Law Established.* Put a T before it and it

it is *Test-ablished*, take away the *Test* and put in *o*, and it is *A-bolished*.

How much was the late ingenious Author of *Parson Alberoni* oblig'd to it, in that very natural Story which he fram'd concerning the *Preacher*; where he tells you, one of the Congregation call'd the Minister an *Humbassandor* for an *Ambassador*.

Give me Leave, *Courteous Reader*, to recommend to your *Perusal* and *Practice* this most *excellent Rule*, which is of such universal Use and Advantage to the *learned World*, that the most valuable Discoveries, both as to *Antiquities* and *Etymologies*, are made by it; nay, farther, I will venture to say, that all Words which are introduc'd to enrich and make a Language copious, beautiful, and harmonious, arise chiefly from this *Rule*. Let any Man but consult *Bentley's Horace*, and he will see what useful Discoveries that very learned Gentleman has made by the Help of this *Rule*; or indeed poor *Horace* would have lain under the eternal Reproach of making a *Fox eat Oats*, had not the learned Doctor, with great Judgment and Penetration, found out *Nitedula* to be a Blunder of the *Librarians* for *Vulpecula*; which *Nitedula*, the Doctor says,

says, signifies a *Grass-Mouse*, and this clears up the whole Matter, because it makes the Story hang well together: For all the World knows, that *Weazels* have a most tender Regard and Affection to *Grass-Mice*, whereas they hate *Foxes* as they do *Firebrands*. In short, all various *Lections* are to be attributed to this Rule, so are all the *Greek Dialects*, or *Homer* would have wanted the *Sonorous* Beauty of his *Oio's*. But the *greatest* and *best* *Masters* of this Rule, without Dispute, were the *Dorians*, who made nothing of saying *Tin* for *Soi*, *Tenos* for *Ekeinos*, *Surisdomes* for *Surizomen*, &c.

From this too we have our *Quasies* in *Lexicons*. Was it not by Rule the 34th, that the *Samaritan*, *Chaldee*, *Æthiopick*, *Syriack*, *Arabick*, and *Persian* Languages were form'd from the *Original Hebrew*; for which I appeal to the *Polyglot*. And among our modern *Languages*, are not the *Italian*, *Spanish*, *Portuguese*, and *French* deriv'd and form'd from the *Latin* by the same Power. How much *Poets* have been oblig'd to it, we need no farther Proof than the Figures *Prothesis*, *Epenthesis*, *Apocope*, *Paragoge*, and *Ellipsis*, trimming and fitting of Words to make them more agreeable to our Ears, *Dionysius Halicarnassensis* has taken Notice of
in

in his Book *De compositione vocum*, where he pleasantly compares your *polite Reformers* of Words to *Masons* with *Hammers*, who break off rugged Corners of Stones, that they may become more even and firm in their Places.

But after all, give me Leave to lament, that I cannot have the Honour of being the sole Inventor of this *incomparable Rule*: Though I solemnly protest, upon the Word of an *Author*, (if an *Author* may have Credit) that I never had the least Hint towards it, any more than the Ladies Letters and young Childrens Pronunciation, till a Year after I had propos'd this *Rule* to Dr. ———, who was an excellent Judge of the Advantage it might be to the Publick; when, to my great Surprize, tumbling over the third Tome of *Alstedius*, p. 71. right loath to believe my Eyes, I met with the following Passage:

Ambigua multum faciunt ad hanc Rem, cujusmodi exempla plurima reperiuntur apud Plautum, qui in ambiguis crebro ludit. Foci captantur ex permutatione syllabarum & vocum, ut pro Decretum, Discretum; pro Medicus, Mendicus & Merdicus; pro Polycarpus, Polycopros; Item ex Syllabarum Ellipsi, ut ait Althufius, cap. 3. civil,
G
convers,

convers. pro Casimirus, Jrus. pro Marcus, Arcus ; pro Vinofus, Ofus ; pro Sacerdotium, Otium ; Sic additione literæ, pro Urbanus, Turbanus. Which exactly corresponded to every Branch and Circumstance of my Rule. Then, indeed, I could not avoid breaking out into the following Exclamations, and that after a most pathetick Manner :

“ *Wretched Tom Pun-Sibi ! Wretched*
 “ *indeed ! Are all thy Nocturnal Lucubra-*
 “ *tions come to this ? Must another, for*
 “ *being a hundred Years before thee in the*
 “ *World, run away with the Glory of thy*
 “ *own Invention. 'Tis true, he must. Hap-*
 “ *py Alstedius ! that I thought would have*
 “ *stood me in All stead, upon consulting*
 “ *thy Method of Joaking, All's tedious to*
 “ *me now, since thou hast robb'd me of that*
 “ *Honour, which would have set me above*
 “ *all Writers of the present Age. And,*
 “ *why not happy Tom Pun-sibi ? Did we*
 “ *not jump together like true Wits. But,*
 “ *alas ! thou art on the safest Side of the*
 “ *Bush ; my Credit being liable to the Sus-*
 “ *picion of the World, because you wrote*
 “ *before me. Ill-natur'd Criticks, in spight*
 “ *of all my Protestations, will condemn me,*
 “ *right or wrong, for a Plagiary. Hence-*
 “ *forward never write any Thing of thy*
 “ *own, but Pillage and Trespass upon all*
 “ *that*

“ that ever wrote before thee ; search a-
“ mong Dust and Moths for Things new to
“ the Learned. Farewel Study ; from this
“ Moment I abandon thee ; for where-ever
“ I can get a Paragraph upon any Subject
“ whatsoever, ready done to my Hand, my
“ Head shall have no farther Trouble than
“ to see it fairly transcrib’d.” And this
Method, I hope, will help me to swell
out the Second Part of this Work.





ANOTHER
P R E F A C E.



EST my Modesty should be call'd in Question for venturing to appear in Print, in an Age so famous for Politeness and Ingenuity, I think I am bound to say this in my own Defence, That these few Sheets were not design'd to be made publick, as being written for my own private Use: But what will not the Importunity of Friends conquer? They were no sooner discover'd in my Study, but my merry Friend G—— R—— my learned Acquaintance P—— D—— and my much honour'd Patron F—— S—— all unanimously agreed, that I should do my own Reputation and the World that Justice, as to send such a *Treasure of Knowledge* (as they were pleas'd to express

Another P R E F A C E.

press themselves) to the Press. As for the Work itself, I may venture to say, it is a Work of Time and Experience, and entirely unattempted before. For which Reason I hope the candid Reader will be favourable in his Judgment upon it, and consider, that all Sciences in their Infancy have been weak and feeble. The next Age may supply where I have been defective, and the next perhaps may produce a *Sir Isaac* in PUNNING. We know that *Logicians* first spun out Reason in *Catagories*, *Predicaments*, and *Enunciations*, and at last they came to wind up their Bottoms in *Syllogisms*, which is the compleating of that Science.

The *Chaldeans* began the *Mathematicks*, in which the *Egyptians* flourish'd. Then these crossing the Sea by the Means of *Thales* the *Milesian*, came into *Greece*, where they were improv'd very much by *Pythagoras*, *Anaxagoras*, and *Oenopides* of *Chios*. These were follow'd by *Briso*, *Antipho*, *Hippocrates*, &c. But the Excellency of the *Algebraick* Art was begun by *Geber*, an *Arabian Astronomer*, (whence, as is conceiv'd, the Word *Algebra* took its Rise) and was much since improv'd by *Cardanus*, *Tartaglia*, *Clavius*, *Stevinus*, *Ghetaldus*, *Herigenius*, *Fran. Van Schooten*, *Florida de Beaune*, &c.

But

Another P R E F A C E.

But to return to the *Art of PUNNING* again, the Progress and Improvement of which I hope will be equal to the Sciences I have mention'd, or to any superior to them, if there be such, Reader, I must trespass a little longer on your Patience, and tell you an old Maxim, *Bonum quo communius eo melius*, *Good the more common, the better it is*. You see, I have, in Imitation of the industrious *Bee*, gather'd my Honey from various Flowers; but yet I cannot say, without some Diminution and Loss to the Persons from whom I have taken the Examples to my Rules, who are like never to use their PUNS again.

And here, to avoid the Imputation of Ingratitude, I must declare to the World, that my worthy Friend Dr. R— who is singularly remarkable for his unparalleled Skill in PUNNING and most industrious Promoter of it, has been a very great Instrument in bringing this Work to Light, as well by animating me to proceed in it, as by endeavouring to procure a good Letter for the Impression.

The

Another P R E F A C E:

The favourable Acceptance that my PUNS have met with in some private Companies, makes me flatter myself, that my Labours therein will be candidly accepted, as they have been cordially intended to serve my native Country.

T O M P U N--S I B I.

From my Study up one Pair of
Stairs, ill-contriv'd Street---
wards, *August* 9th, 1719.

The End of the First Part.



Advertisement.

TH E Second Part of this Work will be publish'd, with all convenient Expedition: To which will be added, A small Treatise of *Conundrums*, *Carriwhichits*, and *Longe-Petites*, together with the *Winter-Fire's* Diversi-
on: The Art of making *Rebus's*: The Antiquity of *Hoop-Petticoats*, prov'd from *Adam's* two Daughters, *Calmana*, and *Delbora*, &c.

The President's Address is that my
letter has not been in some private
collection, and is not in my hands, but
my letter is not in my hands, but
my letter is not in my hands, but
my letter is not in my hands, but

My letter is not in my hands, but

My letter is not in my hands, but

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